

# ACCKA

*Auckland Central Catholic Kāhui Ako Term 2 Newsletter*



## Leader's Message

*Carolynn Phillips and Michael Mullin*

*Lead Principals Auckland Central Catholic Kāhui Ako*

Wow, what a term it has been, one filled with ongoing surprises and some outstanding PLD.

As we continue to deal with the many challenges that a pandemic and influenza bring such as absent staff and students, lack of relievers and over stretched budgets, staff and leaders; we are mindful that we are fortunate to be one body with many parts. We are people of hope who know that we will continue to make a difference in the lives of our tamariki, no matter the external influences and pressures. There is so much to celebrate and be grateful for!

Our Kāhui Ako Within School & Across School Leads have been working tirelessly with a variety of PLD and teaching and learning initiatives. They are working behind the scenes and more importantly, in our schools. We thank them for their continuing hard mahi.

Our website, thanks to the gifts and talents of our talented ASL Jeremy, is full of a wealth of resources and upcoming PLD opportunities. Remember to take a look and share it with your staff.

Nga manaakitanga katoa a te Atua,  
All God's Blessings

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**MATARIKI PRAYERS**

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**UNCONSCIOUS BIAS**

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**ACCKA WEBSITE:**





# Matariki Prayers

*From a Liturgy prepared by Judith Courtney and Manuel Beazley, Catholic Diocese of Auckland*

Kia Īnoi tātou – let us pray.

E te Atua, God of the cycles and patterns of the universe and all living things whose ways we only begin to comprehend, open our hearts to the wonder of the natural world, to your incarnation throughout creation, and to your presence with and in us now.

The new light of Matariki has risen!

May it be to you a sign of resurrection and new life.

May it be to you a sign of hope in times of darkness.

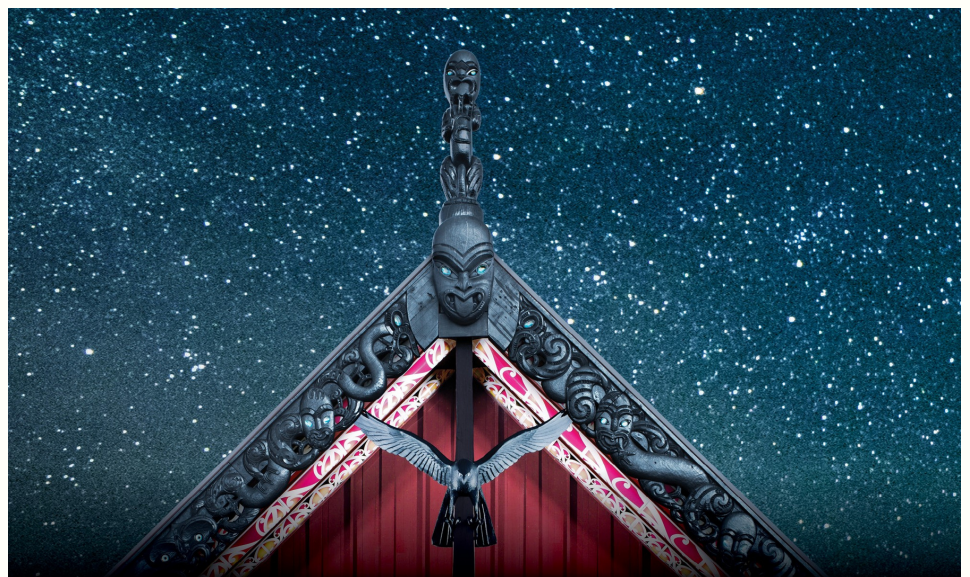
May it be to you a sign of the wondrous mystery of Atua who loves you.

May it be to you a sign that the eyes of the Eternal One are ever upon you and that the presence of the Holy One is ever with you. And may this be the cause of your rejoicing.

Go in peace.

Through Christ and in the perfect unity of the Holy Spirit, we pray.

Amen



## WHAT IS A KĀHUI AKO?

A Community of Learning | Kāhui Ako is a group of education and training providers that form around children and young people's learning pathways, and work together to help them achieve their full potential.

<https://www.education.govt.nz/communities-of-learning/>

# Within School Leader Hui

By Lauren Leituala, Across School Leader

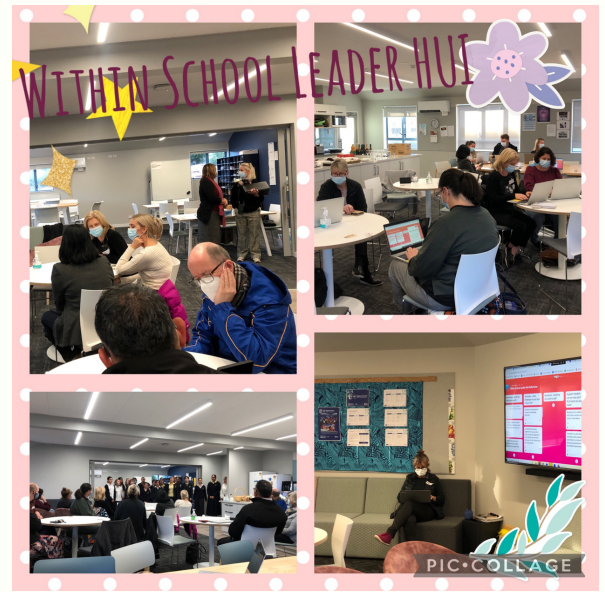
"He aha te mea nui o te ao? He tāngata, he tāngata, he tāngata".

What is the most important thing in the world? It is people, it is people, it is people.

Gathering together as a Kāhui Ako is a powerful way to network, learn and challenge our thinking as kaiako. Due to many disruptions in the last year or so our Within School Leaders have not had the opportunity to network as a group.

This term they had the chance to connect with one another face to face at a Within School Hui hosted by Marist College. During the session it began with whakawhanaungatanga (introductions) individuals were able to share about themselves and the professional learning or focuses that they were supporting their kura with, a wonderful way to build professional relationships.

Across the Kahui Ako there is a wide range of professional learning that our Within School Leaders are leading such as Culturally Responsive Practice, Aotearoa History, Engaging in Science, Mathematics, ICT, Literacy support and many other foci. Kaiako spent time reflecting on some challenges teachers face in the classroom with the lens of culturally responsive practice discussing ideas such as culturally responsive curriculum, streaming, home school partnership, understanding Tapasā and Tataiako and many other ideas. Within School leaders were asked for their feedback and how the Across School Leaders and the Kāhui Ako can support their role as Within School Leaders. Ending the session with a live waiata sang by Marist College Kapa haka group to end the formalities for the evening before socialisation and drinks. We had a positive response from all attended and we look forward to another hui next term.



## CULTURALLY RESPONSIVE DISCUSSION QUESTIONS:

*Keen to discuss more about culturally responsive pedagogy? Here are some questions you could use to spark a robust discussion amongst colleagues!*

How do you value the diversity of your students?

Are your expectations equally high for all your students?

What do you know about your students and their culture(s)?

How do you utilise the cultural knowledge funds that each student brings to your class?

From: <https://theeducationhub.org.nz/>



# Tapasā

The Tapasā framework brings Pacific perspectives to effective and quality teaching practice at different stages of a teachers' journey in key areas and transition points for Pacific learners in early learning, primary and secondary education.

To enhance learning outcomes, kaiako need to create learning contexts that are relevant and support Pacific learners to connect in meaningful ways. This builds the trust and respect needed to enhance Pacific learners identity, language, and culture.

Tapasā seeks to guide and support teachers and Pacific learners, their parents, and families towards their 'destination' – a shared vision and aspiration of educational achievement and success for Pacific learners.

## TAPASĀ

### What is it?

Tapasa is a Cultural Competency Framework that can be used to build the capability of all teachers of Pasifika learners across all education sectors. It is aligned with the [Code of Professional Responsibility and Standards for the Teaching profession](#). Tapasa is a Samoan term and can be roughly translated to the english word 'compass'.

### Who is it for?

Tapasa is designed to support teachers to become more culturally aware, confident and competent when engaging with Pacific learners, their parents, families and communities.

### What is the purpose?

Tapasa is designed to primarily support non-pacific leaders, teachers and boards to engage with Pasifika learners in culturally responsive ways. Tapasa is a resource for all teachers of Pacific learners.

## KEY IDEAS

### TURU 1

#### Identities, languages and cultures.

Demonstrates awareness of the diverse and ethnic-specific identities, languages and cultures of Pacific learners.

### TURU 2

#### Collaborative and respectful relationships and professional behaviours.

Establishes and maintains collaborative and respectful relationships and professional behaviours that enhance learning and wellbeing for Pacific learners.



### TURU 3

#### Effective pedagogies for Pacific learners.

Implements pedagogical approaches that are effective for Pacific learners.

## WHAT DOES THIS MEAN FOR THE CLASSROOM?

- Assessment more targeted to pacific learners
- Pronounce names correctly.
- Build positive relationships with Pacific learners. Know their story.
- Enrol the Aiga/Famili in the student's learning, school life.
- Culturally sustaining pedagogy.
- Give nothing to racism - confront unconscious bias and discrimination in education
- More pasifika teachers and role models.
- Mixed ability grouping
- Inclusive curriculum
- Utilising the prior knowledge/ world view of Pacific families and learners.



Discover more on the  
tapasā website



SCAN ME!

# Kia Kaha Te Reo Māori PLD

By Makerita Tagomoa-Papali'i, Across School Leader

Tēnā koutou kātoa. The Kia Kaha Te Reo Māori Professional Learning opportunity was a way to re-connect, collaborate and share the mahi of how the Māori language can be embedded into schools. Firstly, acknowledgement to the Māori Kaiako in our Kāhui Ako kura for their endless support, knowledge, expertise and encouragement to give 'te reo' a go. Special mention of our guest speaker Kate McHeyzer who focussed on normalising Te Reo use in NZ Classrooms and shared the journey at St Dominic's Blockhouse Bay. A jamboard collaboration was used to find out where staff was at with their te reo, next steps and identifying obstacles preventing them from getting there. 'Takeaways' into the classroom were included and a lovely item performed 'live' by Marist College's kapa haka group to end our hui. Ngā mihi nui.



**AHAKOA, HE ITI HE  
POUNAMU  
ALTHOUGH IT IS  
SMALL IT IS PRECIOUS**

**Critical Literacy Talanoa: Break out rooms**  
What is it?  
How do we teach it?  
Why should we teach critical literacy to our learners?  
What connections are we making?  
What questions do we have?  
Talk together.

Education for Change  
educatalysts

**Critical Thinking vs. Critical Literacy**

Critical Thinking	Critical Literacy
A definition: Evaluating the material they use and consider the purposes for which it was originally created! (M.O.E., 2007b, p.34)	Asking questions of texts A definition: The analysis and critique of relationships among language, power, social groups and social practices. (Knotel & Healy 1998, p8)
The goal of critical thinking is... ...to help students focus on developing their ability to reason, analyze, evaluate, and create in a way that is disciplined and express their thoughts, feelings, and actions in a rational and clear manner (Mulcahy, 2008, p.18)	The goal of critical literacy is... ...to help students focus on uncovering the perspectives and positions that underpin texts, and to ask and judge what those perspectives might mean in terms of the social construction of their world. (Sandretto, 2011, p.14)

Education for Change  
educatalysts

**How can I be a...**

- Code Breaker?** How do I crack the code(s) of this text?
- Meaning Maker?** What does this text mean to me?
- Text Analyst?** How might I be shaped through engagement with this text?
- Text User?** How can I use this text and/or make a new text purposefully?

Four Resources Model

Education for Change  
educatalysts

## Critical Literacy PLD Part 3

Bridget Hansen, Across School Leader

The Kāhui Ako continues to develop on the Critical Literacy PLD first offered in 2021. The Part 3 session offered this term delved deeper into practical approaches in the classroom. Examples were given from across the Kāhui Ako, with a primary, intermediate and secondary approach discussed. This is an ongoing development opportunity which all teachers are invited to join whether you have been involved in a previous session or not. We are all teachers of literacy and being able to give our ākonga the power to read critically is one of the most important lessons we can share. Look out for the next PLD sessions on the website and please join us. It's a great opportunity to learn from each other or contact one of the Across School Leads directly and we can work with your school or faculty.

We have a face to face Critical Literacy session coming up, visit our Kāhui Ako website Upcoming Events page to sign up!

# SAVE THE DATE: MĀORI MASS TERM 3 WEEK 7

Last year our inaugural ACCKA Māori Mass was cancelled due to COVID. We now aim to hold this in Week 7 of Term 3 - Saturday, 3rd of September. Please note the date down in your calendars. A formal invitation with specific date and time will follow when fully confirmed. Thank you for your patience in this matter.



# Christ The King Tiritiri Trip

By George Tyrell, DP, Christ the King

As part of our Term 2 Value Focus of Service at CTK, and learning about Creation & the Environment, our Year 3-6 students embarked on an EOTC trip to Tiritiri Matangi on Thursday, Week 4. Our students were fascinated by not only the hour and half journey on the ferry, but also the number of many various native trees, plants, and very rare birds. They also learned why the Department of Conservation's role is so important, which protects sanctuaries like Tiritiri Matangi by controlling pests that threaten the wildlife in their natural habitat.

What an exciting learning opportunity for our students!



# Gagana Sāmoa

by Peyton Evans, Good Shepherd School

Check out Good Shepherd celebrating Samoan Language week. Our cultural leaders were very excited to create siapo designs with the younger children and of course no celebration is complete without panikeke! "Language weeks in schools are an opportunity for students from different ethnic groups to be loud and proud about their cultural identities. If done well, they can foster diversity and inclusion in school communities" (gazette.education.co.nz).

# Tūrangawaewae

Our Lady of the Sacred Heart, Epsom

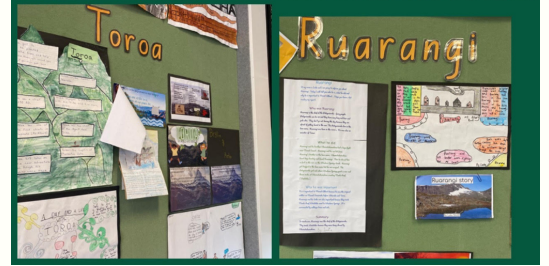
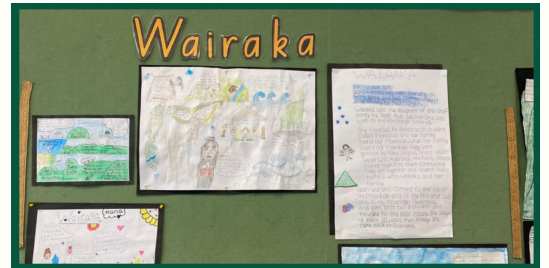
Students at Our Lady of the Sacred Heart, Epsom had fun exploring and sharing their Tūrangawaewae with their classmates. They also explored connections to other cultures they may have. Tūrangawaewae is one of the most well-known and powerful Māori concepts. It literally means standing place (tūrangā) and feet (waewae); and is often translated as 'a place to stand'. Tūrangawaewae are places where we feel empowered and connected. They are our foundation, our place in the world, our home (tohuwines.co.nz).



"...the importance of classroom relationships that were built on trust and respect, which in turn led to positive learning outcomes."

Te Kotahitanga Reading  
Russell Bishop & Mere Berryman





## Tūrangawaewae Learning

Marist Mt Albert

Students and Teachers at Marist Mt Albert have been focussing on their own and their school's Tūrangawaewae. They explored place names and meanings to build connections with the places that are important to them.

The Kapa haka group from Marist College came over to help celebrate Matariki. Awesome to see students building connections between schools and with their local environment.



## CULTURALLY RESPONSIVE ICE-ICE-BREAKER

Here is an ice-breaker you can use in your classroom, staffroom, at an event or a specific occasion.  
POPULAR SAMOAN CHANT 'MILI MILI MILI' This can be used as a warm up before going into battle or to draw everyone's attention.

*Leader parts in Bold*

**Mili mili mili mili** - rub hands together

**Pati-a** - 1 vertical clap

**Lua Pati** - 2 vertical claps

**Hey Hey** / "Hoooooo!!"

**Tiger** - "Raaaaaaa" - show claws

# Culturally Responsive Science at OLSH

By Anita Gillian, Within School Leader

New Entrant students at Our Lady of the Sacred Heart, Epsom had some questions about how Māori had clothes when there were no buildings or factories prior to colonisation. This question sparked an inquiry into Māori Clothing with a particular focus on fabric and fibre.

We visited Auckland museum to view traditional Māori clothing with a particular focus on Kākahu, Pre-European woven aprons, pre European Piupiu Pake or Hieke. We explored the woven treasures and the use of harakere. Our science experiments made comparisons between flax and today's materials. The areas investigated were ....

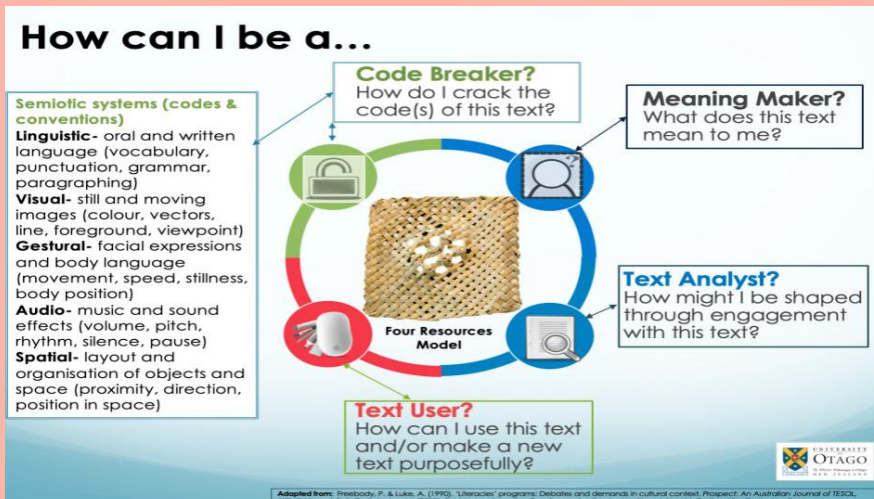
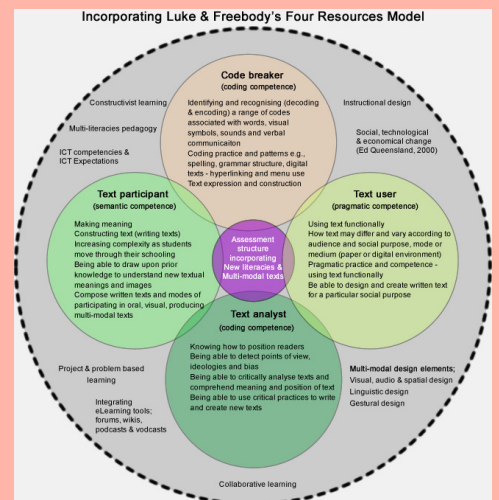
- Resisting water
- Absorbing water
- Keeping cool
- Keeping warm
- Stretch test
- Tough/strength test

The students came up with many conclusions. We also looked at how certain fabrics are made from recycled materials and comparisons were made regarding Māori using natural materials from the environment to clothe themselves and live in a sustainable way. We also viewed tīvavevae and looked at the patterns and history of these post colonisation.



## Critical Literacy: The Four Resources Model

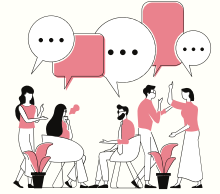
Luke and Freebody's (1999) Four Resources Model was developed to acknowledge that reading and writing practices were not exclusive, but needed to be authentically and purposefully contextualised to ensure meaning was made beyond the text itself (New Literacies, n.d).



As such, the Four Resources Model emphasises an importance on critical literacy, which “involves a theoretical and practice ‘attitude’ towards texts and the social world” (Luke, 2000, p. 7).



# Unconscious Bias



*Alana Madgwick*

Pause, breathe, exhale and reframe. This is one strategy to combat unconscious bias thoughts and beliefs.

One of the most influential aspects of culturally sustaining pedagogy is coming to terms with our own belief systems, regardless of how well-intentioned we may be in our day to day interactions with learners and their whānau.

No one wakes up in the morning with the intention of causing prejudice or boxing certain groups into negative stereotyping. But it can happen easily if we are not aware of the subtlety of our unconscious biases and therefore actions. Beliefs about what a good learner looks like and sounds can affect how we interact with young people if we don't check in with our assumptions.

Let's do a quick check-in your last class when facilitating a whole class discussion. Did you intentionally call out the 'good learners' because you knew they would have something positive to contribute?

"Alice- you always have good ideas- what are your thoughts?" I heard this during a classroom visit one day. Whilst there is nothing overtly biased about this statement- if I was a quiet, shy learner who takes my time to process or perhaps is uncomfortable exposing my thinking in case I am wrong and will feel whakama, how does this statement make me feel?

Pause, breathe, exhale, reframe. "Alice, can you share what you and Sophie were just discussing?" This slight reframing is inclusive and allows opportunities for quieter (on a journey to become more articulate) students to feel like they can have a voice.

Culturally Sustaining Pedagogy is a journey for all of us to explore our own beliefs, understand our own identities and the influence our worldviews have on our teaching. Whilst this is not a cultural example, it is a small example of the power of knowing your learners, coming to terms with our own biases and continually working to truly inclusive practice.



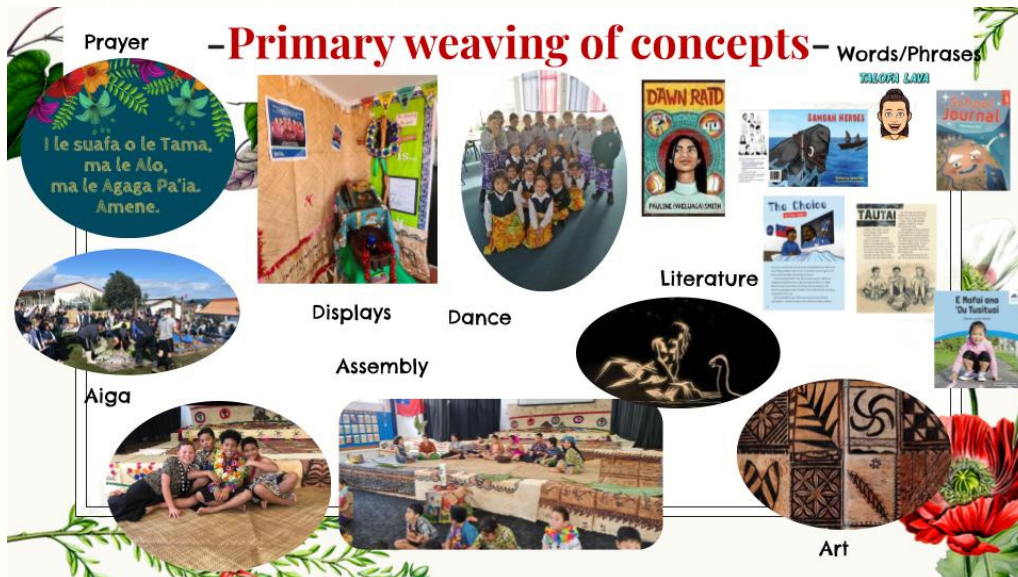
**BIAS**

"BELIEFS ABOUT WHAT A GOOD LEARNER LOOKS LIKE AND SOUNDS CAN AFFECT HOW WE INTERACT WITH YOUNG PEOPLE IF WE DON'T CHECK IN WITH OUR ASSUMPTIONS."

# Weaving Samoan Concepts across the Curriculum PLD

By Makerita Tagomoa-Papali'i, Across School Leader

Talofa lava! Weaving Samoan concepts Professional Learning opportunity was a way to support schools in the understanding of Samoan cultural world views and aspects of everyday life that could be woven into their area of expertise before Samoan Language Week. This was an information session delivered by facilitators whose background is of Samoan descent. The 'Va'atele Model' created by Rae Si'ilata (2014) was used to demonstrate how the different parts of the double-hulled boat correlates with Pasifika learners particularly through the use of critical literacy and language. The session also offered a wealth of both Primary and Secondary school teaching ideas and activities plus, some fun 'takeaways' that could be used straight away in the classroom. Fa'afetai lava.



**'A fia vave o'o lou va'a,  
alo na o oe, ae a fia  
tuli mamao le  
taunu'uga, tatou  
'alo'alo faatasi'  
(Samoan Proverb)**

**'If you want your  
canoe to go fast, go  
alone; if you want to  
go further, let us go  
together.'**

## UPCOMING EVENTS - TERM 3

- July 26th - Weaving Cook Island Concepts into your Curriculum
- August 9th - Incorporating Te Ao Māori into classrooms
- August 24th - Weaving Tongan Concepts into your Curriculum
- August 30th - Critical Literacy Part 3
- September 8th - Fono Talanoa, Parent Voice focus
- September 22nd - Weaving Fijian Concepts into your Curriculum
- September 26th - Weaving Niuean Concepts into your Curriculum

Visit the Kāhui Ako website - [acckahuiako.ac.nz](http://acckahuiako.ac.nz) - to read more and sign up for these awesome events!



# TERM 3 PACIFIC LANGUAGE WEEKS

All our upcoming Auckland Central  
Catholic Kāhui Ako Language week PLD

## DATES

**July 26th** – Weaving Cook Island  
Concepts into your Curriculum



**August 24th** – Weaving Tongan  
Concepts into your Curriculum



**September 22nd** – Weaving Fijian  
Concepts into your Curriculum



**September 26th** – Weaving Niuean  
Concepts into your Curriculum



These events will all be run online  
from 3:30 – 4:30pm

**More Info :**

acckahuiako.ac.nz

